DOCUMENT RESUME

ED 110 859 CG 008 838

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TITLE Graduate Programs for Black and Asian Graduate Students in Pupil Personnel Services.
PUB DATE Apr 74
NOTE 16p.; Paper presented at the Annual Meeting of the American Educational Research Association (Chicago, Illinois, April 1974)

EDRS PRICE MF-$0.76 HC-$1.58 Plus Postage
DESCRIPTORS Community Involvement; *Counselor Training; Cultural Differences; Cultural Pluralism; *Educationally Disadvantaged; *Educational Objectives; Financial Support; Graduate Study; *Minority Groups; Negro Students; Program Development; *Pupil Personnel Workers; Racial Discrimination; Speeches
IDENTIFIERS *Education Professions Development Act; EPDA

ABSTRACT

Several studies have shown that public schools in the United States are staffed with counselors and teachers who have a limited cultural understanding of black and other minority students. Moreover, racist attitudes have permeated all levels of the educational system, preventing the development of programs that would help black students to attain higher education and thereby help their people. The federal Education Professions Development Act (EPDA) was a progressive step in re-evaluating educational goals. The EPDA California center, one of seven centers created under the program, has tried to establish an advanced degree program which has a multi-cultural curriculum designed to train a new kind of pupil personnel worker. A major stress has been on on-site instruction and an effort to enlist effective community participation in higher education. The author suggests the need to introduce courses which reflect the cultural characteristics of all ethnic groups and explain the differences among various cultures in various parts of the country. Moreover, minority communities should be actively involved in the educational process, and financial aid to minority students should be increased. Finally, the suggested program would require a longer preparation period than do traditional programs. (SE)

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Graduate Programs for Black and Asian Graduate Students in Pupil Personnel Services

Many empirical studies and discursive articles point clearly to the fact that most counselors, teachers, and administrators are seriously lacking in the skills, materials, and attitudes to successfully counsel, teach, or work with students of minority cluturai background. Documentation can be found in the Haryou Report (1964), Coleman Report (1966) and the work of Bernstein (1964) and Rosenthal and Jacobson (1968). Public schools in every section of the United States are inadequately staffed with counselors, teachers, and administrative personnel who are sensitive to the needs of black students. Most educators lack knowledge about black culture, achievement, ambition, history, and the unique problems encountered by minority individuals in inter-racial situations. The same statement can be said about Asian-Americans, Native-Americans, Chicanos, Latinos, and Puerto Ricans.

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It is my opinion that the overall training programs in educational institutions as they relates to Black people have been so inadequate that we must work extremely hard to develop a curriculum that will eradicate the injustices which have permeated our entire educational system. Therefore, this paper will direct its attention to the needs of racial minorities in education.

As I have visited many campuses across the nation, I have yet to discover a training model in Pupil Personnel, education, or administration that trains black students from a black perspective. We, as black folk, use the term "Black Experience", which has a very deep rooted meaning to most black people. To have lived the Black experience is to understand what the current educational programs lack as they relate to black people.

Many black students enter the various academic institutions with the interests of traditional education and are qualified to meet the requirements of that particular field. Often--times,

however, may Black students expect their training to produce immediate results where their skills will become a value to their people. In many instances, the required skills for returning to the "ghetto" are not the skills most educational training programs approve for graduation in a doctoral, master's, or bachelor's degree; a goal which most Black students aspire as they enter their first day of higher education.

It is my opinion that one's attitudes, values, and beliefs determine the conditions and perceptions with which one approaches a task. This is particularly true of a task which includes other people. i.e., Black, Yellow, Brown, and Red, and a task for which one has a responsibility for completion. The affective domain, therefore, must be considered before substantive or cognitive material can be successfully integrated into an operational repertoire. Social Scientists, teachers, administrators must see themselves as people. They must see black folks as people, and must see other minority group members as people before they can be

successful in training them. It is my contention that this has not been the major concern of many of our educational leaders. If racist attitudes did not permeate our educational system, black people would most certainly comprise more than a very minute percentage of the educational leadership in the United States. The latest percentage given for black doctorates was approximately 1%. Hopefully, my data is not accurate concerning that particular statement. I hope that figure has risen considerably. It is my opinion that the paucity of Black educational leaders will increase in the next decade. Affirmative action programs have resulted in the recruitment of more minority students in undergraduate and graduate programs in the behavorial and social sciences.

While we are all familiar with the difficulties that minority students encounter, there are advantages in flexibility of training which can precipitate a re-evaluation of objectives and goals and more relevant methods adapted to graduate training which will benefit all students.

One of the major contributors to a progressive training model was established under the auspices of the federal government. The United States Office of Education established a training program under the National Defense Education Act. In October, 1969, the N.D.E.A. became the E.P.D.A. Education Professions Development Act. Not necessarily creative, but surely innovative, the institute model was developed and a totally new learning milieu evolved.

It is undeniable that the institute model led to program development which had a significant impact on the learner, seldom experienced before. This had particular educational ramifications for many minority students. There was no indication that standards were lowered in institutions of higher learning but a reality emerged for minority students, as well as non-minority students, to pursue advanced degrees, a fantasy for many minority students because of the racist attitudes and values of Anglo-Americans.

I am currently the Director of one E. P. D. A. Center Satellite program. There are six more Center/Satellite programs in various sections of the United States. While there is no complete training program for Black and other minority students, the concept of the E.P.D.A. Program has brought about some different thinking in the institutions in which they are established. Before discussing some of the objectives, it is necessary to say that institionalization of programs that are educationally supportive of third world students die almost as quickly as they are created. Racism, incompetency, and insensitiveness for people who are different have been used to destroy some great educational programs for minority students. The emphasis of the California Center/Satellite Project was to train a new kind of Pupil Personnal worker. There was a need to establish a multi-cultural curriculum and to introduce a multi-cultural view of socialization, life style, role definition

and achievement. There was a need to deviate from the traditional academic task usually associated with institutions of higher education. A major focus was directed toward on-site instruction. This occurred at either an elementary or secondary school level. In addition, one particular aspect of this training model directed its attention to the community - a neglected but significant entity in an educational training program.

It is my contention that institutions of higher education not only neglected indigenous community participation but were unable to effectively institute a model of change which implied a restructuring of relationships, broader bases of influence and a redistribution of power. There is certainly ample evidence to substantiate the fact that power does not yield its perogatives without adamantly resisting. Progressive graduate training programs particularly for black and other minority students cannot operate on a traditionally oriented educational program. We must declare that we can define what change is about, that we can state which direction.

we want the change to take, and how the distribution of power and decision making process will operate.

Many institutions of higher education have not sincerely announced that they wanted change in their training programs, although there have been considerable weak gestures toward change. If institutions are sincere, then they have a moral and educational commitment to mobilize all the resources at their disposal and put into action what they believe.

Educational programs which have ostensibly been established to assist minority students, have had conspicuous absence of this moral obligation. One conlusion, which seems obvious to me, is that our training institutions have been remiss in preparing their students to effectively counsel, teach, or administrate in a inter-racial environment.

The cumulative effects of ignoring the needs of multi-cultural students have precipitated a rigidity within our educational systems. This rigidity is reflected in the lack of

human relations training, in the lack of curriculum development, and in the way people will not accept the fact that individuals of color bring to our institutions an experiential as well as an academic component which enhances their expertise in teaching, counseling, and administrating.

Any program, which lacks commitment from the highest level of administration to the persons of institutions impacted upon, will produce only failure. Institutions have failed the Black person and other minority group members. Therefore, I am proposing several suggestions which may enhance our undergraduate and graduate training programs. The suggestions are grouped into three categories: Curriculum, training which has a direct relationship to community participation, financial assistance and a reasonable length of time of develop a viable program.

CURRICULUM:

(1) There is a need for course content to reflect ethnic life styles.

(2) Course content in the social sciences have indicated a rather global and universal principle. If you do not fall into white middle class norms of behavior, then the assumption is that you are maladjusted. There is a distinct difference between the Black child growing up in an urban-rural environment as compared to an Anglo Child growing up in suburban area. These differences should be respected and pershpas used as an asset for Black children rather than as a liability. The curriculum most certainly should reflect these differences.

(3) Particular emphasis should be place on organizational structure and program evaluation in our educational institutions. It is my contention that Anglo educational leaders have neglected to strongly support such innovative programs such as Black Studies, but have instead used the ethnic studies programs as a means to divide and conquer.

(4) There should be a study conducted of the racist implications in the curriculum, politics, and practices of institutions.

(5) Investigate community organizations which have influences on the institutions.

(6) Investigate the effects of mental health practices on people who feel powerless within an institution.

(7) Investigate the lack of minority faculty in institutions and particularly in educational institutions where the majority of students are third world students.

(8) Investigate alternatives to the traditional requirements such as doctoral dissertation, master's thesis and comprehensive examinations.

(9) Study social problems inherent in the majority society rather than that of the minority society.

(10) Course content should stress psychological assessment

and the assumptions made by social scientists, intelligence comparision; i.e. the theory presented by some of our notable scholars which indicate that Black folk are genetically inferior to Anglo folk.

(11) Emphasis should be placed on understanding differences in achievement, mobility, and cultural differences in competition.

(12) It has been stated many times among Black Psychologists that one must have an understanding or demonstrate a competency in the native language and dialects of people you work with to be a successful practitioner.

COMMUNITY PARTICIPATION:

(1) Special programs should be developed for ethnic minority cultures which will lead to certification to teach, counsel, administrate, and consult with school districts.

(2) Use community non-academic personnel as resource people to submit - date relevant to minority communities.

(3) Develop a system which will insure accountability to ethnic minority communities.

(4) There is additional need for affirmative action programs to include community participation, which will provide knowledge about minorities in the curriculum.

(5) Community work should become a part of one's thesis or doctoral training program.

FINANCIAL ASSISTANCE:

(1) Financial assistance should be available for third world students.

LENGTH OF TIME:

(1) The duration of time should not be one, two, or three years. We must realize that to effectively develop new programs which are relevant to ethnic cultures, will certainly take more than a few years.

These particular areas should be essential and mandatory in training our students in the social sciences, education, administration, mental health, social welfare and law.

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